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go unrebuked? Various expedients were tried to bring Baalam to his senses. The ass turned into the field, then he crushed Baalam's foot, then he lay down under Baalam. Only after these attempts had failed did God open the mouth of the ass (!). In other words the last conceivable means had been exhausted when the ass lay down under Baalam. Nothing was left but miracle. But it is not a very difficult miracle after all. "An ass is much higher in the scale of being than a stone" says Mr. Brockington, and yet Jesus said that lifeless stones should cry out in order to praise God. Mr. Brockington is not quite sure of this argument himself, however, for he adds in an apologetic footnote, "Even if the language of our Lord be regarded as figurative it is clear that he contemplates an unusual agent" (p. 118). Perhaps it may seem unfair for a reviewer to select the most grotesque paragraph in the book as an illustration of its general character, but while the results of Mr. Brockington's mental processes are not usually so startling as in the present instance, the mental processes themselves are elsewhere about the same.

The thought that miracles can be better understood and that they are more edifying when they are construed as "doctrine," that is, when they are regarded as an integral part of the revelation in Christ, is a helpful thought, though not a very new one, but the way in which this thought has been worked out in the present book hardly deserves the prefatory recommendation, guarded though it is, of the Bishop of Gloucester.

KEMPER FULLERTON

OBERLIN, OHIO

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**The Christian Faith and the Old Testament.** By JOHN M. THOMAS.  
New York: Thomas Y. Crowell & Co., 1908. Pp. x+133. \$1.

President Thomas dedicates his volume to the congregation of the Arlington Avenue Presbyterian Church, East Orange, N. J., in sincere gratitude for increasing liberty of pulpit utterance and the friends of Middlebury College in earnest hope. The author has only recently relinquished the pastorate at East Orange in order to take up the duties of the presidency at Middlebury. The book is an excellent illustration of the good service a parish can render to the cause of Christianity by encouraging a true man to be his whole self while ministering to it. In the confident possession of the truth, Dr. Thomas proceeds to present it in just such language and style as culture affords him at the moment of utterance. The result is a book that will help any unprejudiced reader who is interested in the subject.

The book might be described as a work on The Misuse and the True

Value of the Old Testament in Christian Thought. Its author believes that the interest and importance of the Old Testament will endure as long as vital Christianity. The Old Testament is a difficult book but it is well worth our while to seek to understand it. Dr. Thomas stands unequivocally with that reverent scholarship whose thoroughgoing criticism is restoring the Old Testament to the appreciation of the church.

In treating of Jesus Christ the writer would encourage us to believe that Jesus was not the many things that various partisans and faddists would make of him, but the one thing man most needs, a revelation of the possibilities of man in the highest of realms, that of religion, where the soul of man finds adjustment to the Eternal Love. He says that "the religion of Jesus was faith, the personal attachment of the heart to God." Jesus would urge his followers to exercise their powers in the discovery of right. "Why judge ye not of yourselves that which is right."

Not until after the days of Paul did Christianity come to full self-consciousness of itself as an organism detached from Judaism. The earliest Christian preachers depended much upon the Old Testament and proved therefrom that Jesus was the Christ. The earliest Christians, since they were Jews, started with the great advantage of the strong moral sense of the Old Testament as a part of their religious equipment. They had already at hand a "noble and exalted doctrine of God, the Father and Creator of the universe." Their new enthusiasm was steadied by the sense of age and permanence, for they felt that the old revelation and the new were continuous. We gain a good illustration of how advantageous this Hebrew heritage was to early Christianity by viewing the wreck of the Gnostic sects. For all the Gnostics agreed in discarding the Old Testament and every Hebrew element. Thus they failed of the "steadying and purifying influence which the main body of the Church received from the Hebrew writings."

But, unfortunately, there was an evil use of the Old Testament which was in the acceptance of meaningless ritualism and corrupting materialistic dogma. Eccentricities came with the allegorical method of interpreting the Old Testament. A great but mischievous feat was accomplished by the exegetes, that of reading the whole New Testament into the Old Testament and then reading it out again. As a result things are ascribed to Jesus and Christianity which are foreign to the spirit of Christ. This continues to the present day and all because the Old Testament has been misconceived. When truly understood it is seen to be "a report of progress, a faithful register of the upward strivings of an earnest folk from a very crude faith and a very rude ethic to views concerning God and

moral obligation which the world still reckons among its chief treasures." The Old Testament is unintelligible and therefore uninteresting whenever one is unable to follow its development of thought and the growth of religious conceptions. This ancient collection must be arranged for modern readers who are used to having their history, for example, arranged in chronological sequence. "The Church must teach the Old Testament as the critics interpret it if her more progressive members are to preserve their regard for Scripture." Moreover, "the teaching of modern criticism issues in worthier ethical ideals and nobler religious principles."

Much of the confusion of the Old Testament records, and most of those features whose literal adoption has caused mischief in Christian ages, arise from the presence of the priestly element, that least valuable heightener of the older traditions and remover of the real God from the experience of humanity. The inability to sense God and his will for us is a far more serious thing than unbelief in a so-called act of God in patriarchal times. The newer knowledge and appreciation of the Bible is not for scholars only, but for all readers and lovers of the book. It is in the fearless, truth-loving spirit of the "Man of Nazareth" who would disclose to us God in common life, working in the men and events of old as he is working everywhere today and welcoming us in the good work. Thus the old-fashioned exegetical stare, the non-temporal grasp upon the ancient life and literature, is replaced by conceptions which make the glory of the past workings of God our ancestral heritage, illuminated by our faith in him now. He changes not. We grow.

The merit of the book is that it reproduces in brief compass for practical use the best scholarly results of a half century of Old Testament literature. It will help to establish an understanding heart in place of a dismayed and perplexed one.

ELIHU GRANT

SMITH COLLEGE  
NORTHAMPTON, MASS.

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**Studies in the Inner Life of Jesus.** By ALFRED E. GARVIE. New York: Armstrong, 1907. Pp. xii + 543.

As might be anticipated, Garvie's interest in his subject is ultimately theological; yet he is aware that one should approach the study of Jesus' "inner life" from the historical point of view. Accordingly he seeks to understand the "mind, heart, and will of Jesus as revealed in his words and works." He is acquainted with the latest contributions to gospel criti-